1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

ARCHEOLOGY

172 Large circular hollows in the ground are found at various points in *Carajá* territory, always in the close vicinity of a stream. By tradition these are ancient cemeteries; of old, they say, people did not mourn at a funeral but held a feast in the hollow. One of these hollows located on the height above the river bank at Fontoura is 18 m. (about 58 ft.) long, 15 m. (about 50 ft.) wide, and 1½ m. (5 ft.) deep at its center. The mound forming the northern side was excavated, disclosing two lines of burials with associated pottery, bone labrets, and beads.

The pottery is very similar to modern *Carajá* pottery and the labrets are exactly like those now in the possession of the *Carajá*. The cemetery [764] cannot, however, definitely be identified as *Carajá*. The present-day *Carajá* cemetery is different in location and ground plan. There is now secondary urn burial, and in the first burial the bodies are laid at right angles to the river rather than parallel as were those disclosed by the excavation. Still, the remains show even less resemblance to the *Ge* and *Tupi* peoples in the neighborhood. The question must be left open for further archeological study.

HISTORY

● 648 175 Since the earliest times, the *Carajá* have been at war with their *Ge* and *Tupi* neighbors. The sole exception is the *Tapirapé*, with whom at one time the *Javahé* maintained close and friendly relations. The *Shambioá* were the first to come in contact with the Neo-Brazilians early in the 17th century. Contact with the *Carajá* proper must have begun shortly after the founding of Santa Anna by Bartholomeu Bueno in 1682. The *Carajá* are [439] on good terms with the Neo-Brazilians, trading skins and fish for clothing, beads, knives, axes, guns, sugar, and salt.

161 **Population.**—According to the census made by the author in 1939, the *Carajá* number 1,510, divided as follows: *Carajá* proper, 795; *Javahé*, 650; *Shambioá*, 65. These figures should be contrasted with Castelnau's (1850–59) count in 1845 of 2,000 *Shambioá* in four villages, and his estimate of a total of 100,000 *Carajá*, and with Krause's (1911) estimate of 10,000 *Carajá* in 1908.

CULTURE

SUBSISTENCE ACTIVITIES

241 **Farming.**—Clearings are made in the thick forest along the watercourses. Gardens must be so located as to be accessible by canoe in the dry season and yet not flooded in the rainy season. The scarcity of such land results in some of the plots being several miles distant from the village. Proximity to fishing grounds is generally held to be more important. The work of clearing is begun in May at the beginning of the dry season. Maize

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

775 **Death.**—At death, the soul becomes a wild ghost if the person has been violently killed and a regular resident of the village of the dead if he has suffered a quiet death. A shaman's soul is translated to the skies. Mourning puts an end to all religious ceremonies and is celebrated by self-laceration, the destruction of property, and daily keening. There 764 is separate burial in formal cemeteries for those who died quietly and [766] those who died violently. The corpse is wrapped in a mat with his weapons and ornaments, and the mat is hung in a shallow grave covered [765] by poles (fig. 22). Food and drink are provided for a short period. After the next change of season, the bones are exhumed and placed in a family urn.

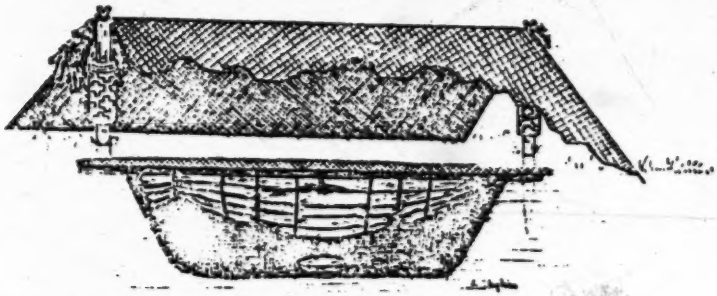

FIGURE 22.—*Carajá* burial. (Redrawn from Ehrenreich, 1891 b, fig. 16)

WARFARE

726 The *Carajá* are good fighters and have maintained themselves since prehistoric times in a territory surrounded on all sides by warlike enemies. Their usual tactics are waiting outside an enemy village at night and attacking at dawn. In defense, they run to the nearest water, where they [411] are unbeatable. They use the bow and arrow and club, and are skilled [526] wrestlers. They cut off a foot bone of a dead enemy and carry it back [727] to their village; this places them in control of the ghost, who now be- [775] comes a caretaker of the village and is impersonated in a special dry-season ceremony. At one such ceremony there were two *Tapirapé* ghosts, [648] three *Chavante*, one *Cayapó*, and one Neo-Brazilian. Present-day war- [727] fare is largely with the *Chavante*, the *Cayapó*, and the *Canoeiro*. Now and then a Neo-Brazilian may be killed by stealth to avenge a personal grievance. No captives are taken except women and small children, who are treated as full members of the group.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 **Art.**—Decorative art is confined to woven designs on baskets and mats, feather ornaments, elaborate masks with superimposed feather designs,

/5/

175 At first he was met with distrust, since everyone was still
177 under the influence of the horrible deeds which Pires Campos had committed there 25 years earlier. Soon, however, by means of his intelligent, kind behavior, Pinto succeeded in getting the savages to put themselves under the protection of the governor of
[48] Goyaz. Their chief, Abeonona, swore an oath of fealty to the king of Portugal, the exact words of which are communicated in the above-mentioned letter.

175 The description of the Karaya which Pinto presents corresponds completely to present-day conditions. Through him we receive
[131] the first information about the large lake in the northern part of Bananal Island, not yet visited by any traveler, on the shores of
[16] which live the Yavahẽ /Javahe/. Pinto estimates the number of
[36] the Karaya at 9,000 souls in nine large villages, three of which belong to the Yavahẽ.

A second expedition left in the following year to lay out near the largest of the Indian villages on the island a military post which was given the name of Colonia da nova beira.

Later other such posts were established on the Araguaia, and some in the region of the Šambioa /Shambioa/. Under the prevailing mismanagement, however, these cultural centers very
[67] soon fell to ruin (1). Already in 1782 it was necessary to transport
[64]

[113] 1. Cazal, Corogr. bras. /Chorography of Brazil/, I, p. 340. -- Cunha Mattos, Corogr. de Goyaz." Rev. trim., Vol. 37, I, p. 393.

800 Karaya to S. José de Mossamedes in Goyaz, and in 1786 other bands were settled at Carretão, which, however, after a short time fell victim to an epidemic of measles. The colony of Mossamedes, too, did not prosper. Pohl found the place in the most wretched condition in the twenties of our century. Every trace of the earlier colonizing activities soon disappeared on the Araguaia. The island of Bananal in particular is as unknown today as at the time of its discovery.

/5 cont./

175 Nevertheless, the relationship of the Karaya to the immigrant
177 population remained rather good. On various occasions individuals of this people reached Pará on trading ships. In 1791 the chief, Aribedu, gave the then governor of this province information about the currents of the Araguaia. The trading expedition which traveled along the Tocantins and Araguaia in 1792 also brought many Karaya from the interior.

On the other hand, in the beginning of this century serious
[741] hostilities broke out. The newly established post of Santa Maria
[648] was completely destroyed in 1813 by the Karaya and the Akuã (Chavante) allied with them (2).

[113] 2. Rev. trim., Vol. 25, II, p. 91.

175 Then for a long time the reports are silent; the Karaya are mentioned by Martius, Pohl, and Aug. St. Hilaire only in passing.

We do not get more detailed information again until the great expedition of Castelnau in 1844. Since the French traveler did not travel on the left arm of the river, now navigated exclusively, but rather on the right one, east of Bananal Island, he did not become acquainted with the Karayahi. He also saw no Yavahẽ. He erroneously designates the island as uninhabited. On the other
[535] hand, he spent several days in the large Šambioa villages. He wrote down the first word-list and above all, described the strange dance masks, whose true significance, however, remained hidden from him. Unfortunately his whole collection was lost in the cataracts of the lower Tocantins.

Three years later the Brazilian official, Dr. Rufino Theotonio
[131] Segurado, came upstream from Pará. His excellent travel report contains notes on the Šambioa whom he encountered just above the rapids Carreira comprida. He also visited the Karayahi (3).

[113] 3. Rev. trim, Vol. 5, pp. 178 ff.

Of other Brazilian travelers, General Couto Magelhães, who did so much for Araguaia shipping and who, as president of Goyaz,

/6 cont./

000
648 Xingu expedition. Their relationship to the neighboring tribes and to the Brazilian settlers of the rubber districts is, however, completely hostile here, so that up to now any approach was impossible. The Yuruna suffer most from their attacks. Traces of battles, devastated dwelling places, and the like were found everywhere by the first expedition of v. d. Steinen.

101 Some ethnographic objects from these tribes, acquired among the Yuruna, leave no doubt but that we are dealing with true Karaya here.

The likelihood that there is a still further extension of these Karaya into the upper region of the river was discovered by the
171 second Xingu expedition. Objects acquired among the Kamayura /Camayura/ (below 12° south latitude) allegedly came from a tribe known there under the name of Aruma: a broken club, various arrows, feather headdresses, which are completely identical with those of the Karaya. Also, the tribe neighboring the Kamayura, the Trumai, had much in common with the Karaya, for example, the men's custom of tying the foreskin over the glans with a cotton thread, the bast aprons of the women, which are, however, much narrower and shorter than those of the Karaya women, the feather headdresses, and the form of the arrow-thrower. The languages of the two tribes, however, show no relationship.

101 The Karaya of the Araguaia are no longer connected with those of the Xingu. The two are separated from each other by the great warlike Gẽs nations of the Kayapo and Akuã (Chavante), who pushed in between them a long time ago.

131 Their dwelling sites lie along the middle course of the Aragnaia
133 between the mouth of the Rio Crixas and the first great rapids, S.
361 Miguel, where the river breaks through or flows around the mountain ranges which border the northern slope of the great plateau of interior Brazil.

133 Already below 15° south latitude it enters a broad plain filled with alluvial materials, which in general has the same character
[139] about as far as S. Maria (9° 30'). Flat, densely overgrown islands in the river, the banks bordered by sand dunes, behind which rises on higher ground a luxuriant strip of forest which, however, as

/7 cont./

36 Their northernmost settlement near S. Maria was attacked and
[648] completely destroyed in 1881 by the Kayapo of the left bank.
Since then they have not ventured far beyond the northernmost tip
of Bananal Island with their settlements. Their farthest excursions
go below S. Maria to the rapids of Joncon (i.e., it is at an end).

439 They perform important services for the traffic on the river by
felling wood for the steamers. As payment they receive axes and
knives, which they on their part trade to other tribes, such as the
[177] Yavahẽ and Tapirapé. Understandably, when steamboat transportation was established, care was taken from the first to stay on good terms with the savages. The merit for introducing this excellent relationship and maintaining it for 20 years belongs to the courageous commander of the steamer, Sebastião de Freitas, who served so well in exploring the Araguaia. It is thanks to his unselfish, kind work that perhaps /8/ nowhere else in Brazil are the relations between the native population and the settlers so good as here.

To be sure, for the Karayahi the contact with "civilization"
[184] has not been without consequences. In comparison with the independent Šambioa, a certain lack of order and cleanliness in their villages and less care and taste in their artifacts are noticeable. On the other hand, a wealth of most interesting ethnological ob-
[126] jects are still present among them. The most important pieces in the collection were acquired from them.

311 Their material position cannot be described as especially favor-
able. The lower riverbanks of their region are so exposed to floods that they can practice agriculture only to a limited extent. They
[648] venture onto the higher left bank only temporarily, out of fear of their worst enemies, the Akuã and Kayapo.

131 The third large Karaya horde is that of the Šambioa, about
[101] whom Castelnau brought back the first more detailed reports.
[361] They possess four rather large villages between the Pau d'arco rapids
[224] and the great Cachoeira de S. Miguel. Their hunting expeditions, however, extend beyond the Cachoeira grande, in former times up to the region of the Apinagẽs, near the present São Vincente, from
[172] where increasing settlement has scared them away. The rock sculptures of the so-called Martirios Island between the Carreira

/8 cont./

131 172 comprida and Cachoeira grande are in any case the work of their ancestors. Since the first Araguaia travelers already mention these "inscriptions" as documents of great age, the Karaya must have lived in these regions at least since the sixteenth century (see pp. 91 ff.).

439 [162] Within the Šambioa region, where the river is no longer navigable for ships, there are no Brazilian settlements at present. The savages are therefore completely dependent on the barter trade with the few larger rowboats passing by four to six times annually or the small vessels which maintain communication with São Vincente. They deliver mainly hammocks, field produce, [648] and chickens to the travelers, but have otherwise kept their full 433 independence. Living under far better conditions of existence than the Karayahi, they stand, as far as agriculture is concerned, on a higher level than even the civilized river-dwellers.

• 648 They live in most bitter enmity with the Kayapo tribes of the left bank, the Kradahō /Cradaho/, Ušikriṅ, and others. Many [729] abducted women and children of the latter are found in their villages. On the whole, however, they are well treated, the children even adopted into the tribe without further ado.

The relationship of the Šambioa to the settlers has not always been peaceful. Nevertheless, Castelnau was already able to substantiate that these Indians did not deserve the bad reputation which they had among the Goyans at the time. The main guilt for the misdeeds which occurred is in any case to be sought on the side of the foreigners.

609 Their behavior was decidedly hostile in the seventies when the notorious Chief Roco attacked travelers on several occasions and massacred them.

Today it is only the inhabitants of the second village who receive strangers with hostility. Women and children are taken to [911] safety, the warriors stand threateningly on the shore, armed with bows, spears, and clubs, and hardly condescend to barter. In the other villages our reception left little to be desired, once the fleeing women were successfully persuaded to return.

/28 cont./

also hold for the relationships prevailing among the Karaya.

The village communities composed of such family units, each of which has a particular name, seem to be like gau communities (2). The agricultural land belongs to the whole

2. Post, Stud. z. Entw. d. Familienrechts /Essay on the Development of Family Law/, p. 83.

and is tilled in common. Hunting and fishing expeditions are also undertaken in common, and the yield in booty, field produce, etc. divided among the families. The chief supervises all of these communal activities and achievements. He is supported by the community; the property of all tribal members belongs to him (3). On the other hand, it is his duty to adopt

3. Couto Magelhães, Peterm. Mitth., 1876, p. 121.

orphaned children, particularly the sons of those slain in war. The personal qualities to which he owes his office today are less prowess in war /29/ than the skill, experience, and linguistic knowledge required to deal with the Whites. Thus, even prisoners of war adopted into the tribe who distinguish themselves at this can achieve the position.

The chief organizes the war and hunting expeditions; he determines the camp sites and the locations of plantings and, after the burning over of the strip of forest (roça) concerned, divides the agricultural land, which is marked off by posts, among the individual families.

His effectiveness in the administration of justice is important. In case of quarrels between men he acts as referee, while his wife decides those of the women. It is his duty to bring offenders to account, but he does not inflict the punishment, which, according to the Indian law of retaliation, is a matter for the injured party. Murder or bodily injury are therefore avenged by the relatives of the victim without further ado.

/48 cont./

172 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch. Nevertheless, it is a most important place for the Karaya. It [131] forms the northern boundary of their territory and it is here that [648] the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated./

/78/

Explanation of the Plates [1]

142 291 302 Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

[276] [411] [301] 1. Warriors. The man on the left /sic/ with parted hair, the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration ušiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

[285] 2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

[301] [304] 1 a and b. Portrait of a young Šambioa man with ear sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

[1] [Plates appear on pp. 103-115--Analyst]

/174/

[175] [177] In 1772 José Machado undertook a military expedition by land from Trahiras to the Araguaya; he succeeded in establishing amicable relations with the Carajás, but otherwise his expedition was without success (7).

7. Rev. trim. 12, p. 457; 37, p. 362, note 84.

In 1773 José Pinto da Fonseca succeeded, as the first, in remaining in peaceable contact with the Karajá for a longer time. His large military expedition seems to have come to the Araguaya by land. At a place that he called Corôa, he met [131] the Carajás Indians (the Karajá proper). The place seems to have been located on the eastern arm of the Araguaya, approximately in the center of the lengthwise extension of Bananal Island. He succeeded in establishing amicable relations with the Karajá. Later, the Javaês /Javahe/ (first mention of this tribe) from Bananal Island, which he called Ilha de Santa Anna, came on a visit. After an initial military expedition against the [648] hostile Chavantes, a protective alliance was concluded with the Carajás. The report ends with a reference to undertaking a second expedition against the Chavantes. More did not become known. He had heard of the Tapirapés with whom the Carajás [114] live in peace. In this report, Fonseca gives the first cultural description of the Karajá; in the following I have often referred to his good observations, still pertinent today (8).

[113] 8. Copia da carta, que o alferes José Pinto da Fonseca escreveu ao Exm. General de Goyazes, dando-lhe conta do descobrimento de duas nações de indios, dirigida do sitio onde portou. 2. Agosto 1775. /Copy of the letter that the alferes José Pinto da Fonseca wrote to the Exm. General de Goyazes, giving him an account of the discovery of the two parties of Indians, addressed from the place at which he arrived. 2 August 1775./ Rev. trim. 8 (1846, 2nd edition, 1867), pp. 376-390.

/174 cont./

175 648 In the next few years the government endeavored to pacify the Indians, to educate them, in order to make the boat traffic on the Araguaya secure. To this end Antonio José Cabral de Almeida e Vasconcellos and José Pinto da Fonseca again traveled to Santa Anna Island between 1774-78, established a military station here, settled a few colonists, and founded the aldeamento Nova Beira for the Carajás and Javaés. Both establishments were soon given up, however, as a result of sickness and death (9).

9. Rev. trim. 12, pp. 457-458; 37, pp. 262-263, note 84.

175 648 167 [165] After these attempts had failed, another principle was tried. The Indians were transplanted into other areas, in order to safeguard shipping through this depopulation of the river shores. Thus, up to 1782 about 700 Karajá and Šavajé /Javahe/ were brought from the aldeamento Nova Beira to São José de Mossamedes near Goyaz /Goiás/, which had been founded in 1775, where they gradually perished (10). In 1786 Miguel de Arrudo e Sá was

10. Rev. trim. 12, p. 461; p. 393.

ordered to undertake a military expedition against the Chavantes and Javaés and to build a village for those subjugated. In the [165] Aldea de Pedro III (Carretão), 24 leagues north of Goyaz, he settled 3,500 Indians of both tribes, almost all of whom, however, /175/ succumbed to measles (11). The survivors were

11. Rev. trim. 37, p. 245; Rev. trim. 12, p. 462, speaks only of the Chavante.

brought to the Aldea de Salines (Boa Vista) in 1788, five leagues southeast of Piedade; in 1823, 76 Indians were still living there (12).

12. Rev. trim. 37, p. 246.

/175 cont./
175 Araguaya to his new residence (14). From 1804-1809 there were
648

14. Rev. trim. 12, p. 465.

two or three further expeditions to increase shipping on the Araguaya. They were not very successful; Indian tribes not to be subdued by military might and the river rapids made navigation on the river seem too dangerous (15). In order to alleviate

15. Rev. trim. 12, p. 468.

at least one of these dangers, the Presidio de Santa Maria was founded between 1809 and 1812 at the upper beginning of the stretch of rapids. By 1813, however, it was already destroyed by the united Carajás, Carajahís, Chavantes, and Cherentes, not to be built up again until 1862 and farther upstream (16).

16. Rev. trim. 12, p. 470; 25, II, p. 91; 37, p. 362; 38, p. 18.

Another attempt to live in peace with the Indians also failed. The Carajahís came to Salinas in order to surrender peaceably to the Brazilians; however, as a result of disagreements that broke out in this connection, they returned to their villages on the river (17).

17. Rev. trim. 12, p. 471.

From now on all reports about this area cease. The Brazilians hesitated to seek out the hostile Indians, and thus /176/ in time the rumors about the hostile nature of the Karajá and Sambioá took on ever greater dimensions. Only a few good retrospective views of this first period of discovery came out during these years.

/177 cont./

175 At the same time the Presidio de Santa Izabel (now Capoeira de Santa Izabel Velha) existed on Bananal Island: it was later transferred to near the mouth of the Rio das Mortes (Santa Izabel do Morro, now Karajá cemetery), but then given up (22).

22. Moraes Jardim, O Rio Araguaya, foreword.

We owe the first brief, more recent ethnographic description of the Karajá to Dr. Couto de Magalhães, who in 1863 traveled down the Rio Vermelho, founded the town of São José, and visited the subsequently abandoned Aldea da Estiva, one league north of Salinas, in which Chavantés and Carajás lived (23).

[113] 23. Viagem ao Araguaya /Voyage to the Araguaia/. Goyaz, 1863, pp. 124 ff.

[101] [16] [36] [131] In another work (24) he reports that the Chambioás, Carajás,

24. Dr. C. Magalhães, Região e raças selvagens do Brasil /The Country and Savage Races of Brazil/. Rio de Janeiro, 1874.

[113]

Carajahís, and Javaés form a nation and live, 7-8000 souls strong, in 70-80 villages along the Rio Araguaya from Furo to Intaipabas.

● [648] The same, in 1871, founded the settlement of Dumbasinho with the Collegio Izabel, two leagues below Leopoldina on the west bank (Leopoldina was founded in 1852), for the purpose of training and educating young Indians (Karajá, Kayapó, and Tapirapé) as colonists. The Collegio was given up at the beginning of the nineties.

175 114 The next detailed report about the Carajás was furnished by Dr. Spinola, who in 1879 accompanied Moraes Jardim on his Araguaya journey from Leopoldina to Santa Maria, which was undertaken for the purpose of making a map of the river. His

/187 cont./

101 The Karajá proper (2). They call themselves: kărăjă,

2. As explained above, I mean by Karajá the Indians called Carayahĭ by Ehrenreich. In accordance with the rather sharp J sound, which was often pronounced like dj, I was obliged to change the spelling to Karajá.

[104]

kărădjă, or krădjă. In addition, ĭnă and ĭnaŭlă were given as designations for themselves. They are called Karayá by the Brazilians. Among the Šavajé, according to their own statement, they are called šŭšomădŏ or bĕrĕhŏkŭwăndŭ, among the 13| Cherénte wărăšūtŏrŏ. They inhabit the middle course of the [439] Araguaya, at present from 15° 15' to 10° 12' south latitude; their boundaries are thus the mouth of the Rio Vermelho in the south, a place between the north end of Bananal Island and Santa Anna in the north; only occasionally do they undertake trade voyages to Santa Maria and Conceição. In general they [648] are confined to the banks of the river and its immediate hinterland, and they inhabit both shores equally; today, at any rate, there can no longer be any talk of the habit of avoiding the 484 west bank out of fear of enemies (3). They also extend their [437]

3. Moraes Jardim, O Rio Araguaya; Ehrenreich, "Südamerikanische Stromfahrten," p. 38.

[113]

fishing and trading expeditions over large stretches on either side. In the east they visit the Šavajé in the interior of Bananal, but avoid going there in small numbers. In the west they navigate [361] the large tributaries. In the Rio das Mortes, 15 leagues above the mouth, there is supposed to be a small Karajá village; they allegedly do not go farther upstream here. They travel [225] up the Rio Cristallino for a stretch to fish for turtles. On the 131 Rio Tapirapé they go just below the waterfall; a tree with two bullet-tracks, a fire area, and the remains of utensils mark the boundary here against the Tapirapé Indians.

/187 cont./

101 Their neighbors are therefore the following:

In the south, Kayapó and Borcro, the latter known to the Karajá only by name.

/188/ In the west on the Rio das Mortes, the Chavãte, in Karajá: klĭũzã́ (kĭlõzã́, kũlĭzã́); on the Rio Tapirapé, the Tapirapé, ũõhṹ; from Santa Anna northward, the Kayapó, klã̄ĭãṹ.

In the east, on the upper Tocantins, the Cherẽnte, ĭnõlã̄́tṹ; on the south end of Bananal, the so-called Canoeiros, tĭã̄bẽzã́; in the middle of Bananal, the Šavajé, šãwãjẽ́, (ĭ)šã̄(n)dĭwãndṹ.

In the north, the Šambioá: šãmbĭõã́.

Of the tribes with whom they were unacquainted, the dõbã̄ĭ́ were mentioned on the Rio das Mortes in the east the ĭšãwũndãhṍ.

● 648 The Karajá live on a war footing with all these tribes, except for the related Šavajé and Šambioá; they show great fear [439] of all of them. They formerly carried on trade with the Tapirapé, but for five or six years the two tribes have avoided each other as a result of a feud which flared up between them because of the 619 kidnapping of women by the Karajá. The Karajá show great respect even before the two tribes related to them. This is prob- [162] ably due to the fact that the Šavajé and Šambioá live in a few large villages, whereas the Karajá are scattered in many small settlements, and that they therefore, unaccustomed to great crowds of people, are afraid of the imposing number of armed men. Apparently, fear of other tribes is customary among the Indians generally.

162 The tribe of the Karajá is at present divided into two hordes:

361 The north horde lives from the northern end of Bananal

622 Island to the Rio das Mortes in the following 14 fixed villages (from north to south) (1): village of the chief Wãlãtã́, Crĭšõtẽ,

1. By fixed villages I mean those that are again established in their particular district after each rainy season with the move to the river sandbanks again.

/190 cont./

175 167 [162] In 1772 José Machado meets Karajá, apparently on Bananal Island. In 1773 Fonseca visits the Karajá north of the southern tip of Bananal; they occupied nine villages with 9,000 inhabitants, three villages of which belonged to the Šavajé.

175 167 648 Transplantings to the south, into aldeamendos, took place from 1782 on. In this year 700 Karajá were transplanted to São José de Mossamedes near Goyaz, where they gradually perished. [164] [165] In 1786 Carretão was founded for Chavánte and Šavajé; most of the Indians succumbed to a measles epidemic, and the survivors were taken to Salinas in 1788, where they likewise gradually perished. [131] A removal of the Indians to the south near these "centers of civilization" did not take place at that time, however, for in 1792 Souza Villa Real, when he traveled downstream from the Rio Vermelho out of the Araguay, did not find any Indians as far as the south end of Bananal. [484] It was only at the beginning of the nineteenth century that the Karajá seem to have come to Salinas occasionally to visit their fellow tribesmen settled there. Thus, Silva Souza reports that between 1809 and /191/ 1812 they came to Salinas in order to submit peaceably, but that they moved back to their villages on the river as a result of a dispute; unfortunately, it is not said where these villages were. Cunha [439] Mattos reports in 1824 that the Karajá at times came to Salinas [172] in order to buy iron implements there (1). These conditions

1. Rev. trim. 37, p. 363.

lasted for many decades, for Castelnau reports in 1844 that the Karajá occasionally came from the Araguaya to Salinas, in part to visit their fellow tribesmen, in part to plunder the plantations 175 of the Brazilians (2). He himself did not come across any villages 13 36

2. Vol. 1, pp. 372, 377, 383.

from the mouth of the Rio Crixá to the southern end of Bananal, but reports that the fixed settlements start only after the division, and, to be sure, on the western arm, and that up to the Rio das

/191 cont./

175 131 361 Mortes there are three villages, the first of which lies 38 leagues, the second 30 leagues, and the third directly above the Rio das Mortes (3). Rufino, too, in 1846/47 found Karajá villages (nine)

3. Vol. 1, p. 395; Vol. 2, p. 114.

only along Bananal Island, the most southerly of which lay nine days below the southern end of Bananal. In 1863 Couto de Magalhães made a new attempt to settle Chavánte and Karajá in a village near Salinas, in order to introduce them to civilization here. It was this settlement, in connection with the further advance of Brazilian civilization toward the west, that seems to have led the Karajá to settle south of Bananal Island. Thus, Moraes Jardim and Spinola in 1880 mention the first village of the Karajá from the south as near São José, then a second village at the mouth of the Rio Crixá. There follow 18 villages on Bananal, beginning on the Lago dos Chavántes and with a village near Santa Maria at the end. These 21 villages were said to have about 600 inhabitants.

175 167 648 361 [162]

Ehrenreich mentions the following villages in 1888: Between Leopoldina and the Rio Crixá a camp with a few tents was found. Near Schischá there was a village of about 30 persons on a sandbank. He found the ranchos near São José, which were inhabited by the Indians during the rainy season, deserted in August. There was another village on the Rio Crixá. North of the southern tip of Bananal he lists the following villages: Above the Rio das Mortes three villages, near Izabel do Morro four villages, from there to the mouth of the Tapirapé six villages, and below the Tapirapé mouth six more villages, the last of which lay isolated on the north end of Bananal. The formerly northernmost settlement near Santa Maria was, according to his account, attacked by the Kayapó in 1881 (in 1859, according to Coudreau, p. 136), destroyed, and, as a consequence, definitely given up by the Karajá. The north horde, therefore, according to him, occupied 19 villages, whereas the south horde occupied two to four villages. Cavalcanti in 1895 gives the following villages for the south horde:

175 361 [162] [221] [121] [162]

/192 cont./

167 In any case this summary shows that the south horde owes its
● 698 origin first of all probably to the establishment of the aldeamendos
[199] at Carretão and Salinas. The Indians settled there and the contact with civilization provided by it (iron tools, liquor, tobacco) soon attracted more, and this influx continued even after the aldeamendos were given up.

166 Even today this southern migration is continuing; this can be
361 definitely proved by my observations. Let us consider first the *shifts within the two hordes during the summer of 1908.*

In the case of the north horde I met 13 occupied villages with 71 houses on my journey downstream, and in addition 14 deserted village sites with about 40 houses and four migratory villages, two of which were traveling north, two south. On the upstream journey the situation was as follows: there were 13 inhabited villages with 63 houses. The difference in comparison with the villages of the downstream trip lay in the fact that two villages had been given up, two were newly founded, and five had been moved. Four villages were migrating, three to the north and one to the south. There were still ten abandoned village sites with about 25 houses.

If we take the Rio Tapirapé as the point of separation, there were: /Plates 39 and 40 appear here/

/193/

	below:	above:
on the downstream trip...	6 villages, 1 migratory village,	7 villages, 3 migratory villages,
on the upstream trip...	4 (1) villages, 3 migratory villages,	9 villages, 1 migratory village.

[113]

1. In March 1909 Kissenberth came across these same four villages, as well as one migratory village, below the Tapirapé. Zeitschrift für Ethnologie, 1909, Vol. 41, p. 967.

[Text continues on p. 70]

/193 cont./

162 Thus, the migration southward seems to continue to this day,
166 and it seems to have affected the Šavajé as well. Apparently the south horde has a bit of Šavajé blood in it, which is noticeable above all in the taller build. Today only about one-fifth of the Karajá live south of Bananal; the majority still live in the north horde, but we have seen that in it, too, a trend toward the south is making itself noticeable (4).

[361] 4. A migration from the south horde to the north horde took place long ago: people emigrated from Schischá and settled on the Corrego; this is the village of José (six men, eight women).

174 Whether this migration to the south is a continuation of an older migration which brought the Karajá to the Araguaya I should like to leave undecided. As is well known, Ehrenreich pointed out many similarities between the Karajá and the Indians of Guiana.
171 Without wishing to pursue these cultural connections further at present, I should like to state, from a comparison of Karajá and Kayapó culture, that the Karajá show very many cultural traits related to the Kayapó, but also harbor a large percentage of foreign /194/ elements that seem to point to the north or northwest. It will remain for later investigations to pursue these cultural problems further. The present-day distribution of the Karajá,
174 131 their confinement to the river valley in a narrow band beyond 8 1/2
● 648 degrees of latitude in the midst of hostile tribes, especially those
[101] of the Ges /Ge/ family, seems to point to the fact that the Karajá migrated up the Araguaya from the north, breaking up the tribes
648 living here. So far the Karajá have not yet come to an amicable
[997] relationship with the neighboring tribes. Efforts to bring this about were undertaken at Conceição by the mission, but they failed after initial success (1).

[115] 1. The reports, for which I am indebted to a Brazilian near Santa Maria, that the Kayapó and Šambioá meet annually at a particular place on

/194 cont./

1. (cont.)
the river in order to make exchanges, and that there is now a Karajá boy among the Kayapó and a Kayapó boy among the Karajá for the purpose of learning the other language and later using it at home, probably refer to these efforts.

The feuds, therefore, continue to this day, and even today women and children are abducted by both sides. Thus, the Šambioá are in constant strife with the Kayapó, the Karajá with the Tapirapé, and the Šavajé with the Canoeiros. Among the Šambioá Ehrenreich found many Kayapó women who are used as prostitutes by the tribe. The same is true of the Tapirapé women among the Karajá. In 1908 their number was small: in the south horde there was one girl, in the north horde three women, a girl, and two boys. These Tapirapé seem not to have exerted any cultural, linguistic, or physical influence, whereas the cultural influence of the Tapirapé on the Karajá in former times must have been very strong, especially at the mouth of the Tapirapé, there was a great number of objects which were not seen in any other Karajá village and which appeared to be foreign.

3. House and Village.

The house (hãtǒ) is built in different ways, depending on the season of the year (dry season, rainy season).

The framework of the dry-season house consists of three arches, one behind the other, each made out of two sticks tied together at the top with bast. Palm fronds serve as covering: the pinnae are bent over to one side; two such fronds are then placed one on top of the other and tied together at the ribs. These fronds are then fastened to the arches from below in such a way that the upper ones cover the lower ones somewhat. The ridge is not finished off; it is not specially covered. About 15 centimeters below the ridge, on either side, a pole is tied parallel to it on the leaf covering (see Pl. 39). These simple huts are about three meters long, two meters wide, and one and a half meters high.

/222 cont./

*301 painted and covered with rolls of wax, which apparently is supposed to represent such a painted lip-plug (Pl. 45, Ill. 7).

*301 184 This sequence was precisely observed everywhere. Only in the first village near Leopoldina were deviations found. Here the boy, as /223/ has just been mentioned, wore a wooden lamella, and later a wooden button, like his older brother and the [177] father. This family was civilized; they hesitated to walk around with long plugs in front of the Brazilians. On the whole, long [152] plugs are regarded as a sign of vanity, which is why older people, for example, can never wear them without making themselves ridiculous. The young people in the first village felt too superior to their savage fellow-tribesmen to wear such ridiculous things; hence they contented themselves with the dignified button of the old people.

*301 [324] The stone lip-plugs (mănă'dĕlĕ; mănă = stone, mănădĕrĕzo = rock crystal) are a special kind. They are cut to shape out of quartz, rock crystal, or /Ills. 61-63 appear here/ alabaster and then smoothed so that they look as though they were polished. The mouthpiece is greatly widened; the lower end runs out into a thickening (Ill. 62). Such lip plugs are worn only by unmarried men and only at special festivities. When they marry, they give it to a young relative. Since the stone lip-plugs are very thick, the lip hole must first be enlarged. This is done by the insertion of ever thicker wooden plugs. I saw only one specimen of such a lip plug, and, to be sure, in the south horde, but could not acquire it. I learned about a second specimen /224/ in the south [439] horde only long after we had left the village. They are not made by Karajá, but by the Tapirapé, with whom the Karajá of the [438] north horde barter for them. Those of the south horde again buy [435] them from those of the north horde, the price then allegedly amounting to a canoe, an ax, a pot, and a bush knife. In other words, they are very expensive and are therefore, and because they are very fragile, cautiously handled and kept carefully wrapped in cloth. At the present time, when the Karajá have a [48] feud with the Tapirapé and are therefore no longer able to buy stone lip-plugs, their value has naturally increased many times over.

/320 cont./

13. Political Conditions.

C 721 Wars seem to have taken place only because of the abduction of women, for it was always reported that the men of the foe were killed, but women and children were brought back to the C 648 village. The position of the Karajá with respect to their neighbors in this respect is the following: with Bororo and southern Kayapó they do not seem to come into contact. With Chavánte battles occurred in which the Karajá always had the greater losses. With the Šavajé of Bananal Island they are on friendly terms, whereas the Canoeiros, likewise on Bananal, are at present their most feared enemies. With the Tapirapé the C 648 Karajá formerly had friendly trade relations; the Karajá furnished [439] iron goods and in return obtained net coverings, bows, stone lip-plugs, food, araras, etc. The Karajá took advantage of the occasion of this trading on a sandbank in the Tapirapé River, far from the village, to lead off in the meantime women and children who were busy in the plantings. The Tapirapé did not know for a long time who was abducting their women. About six or seven years ago the Karajá had again abducted five or six women; on the way home, the latter fled, but the Karajá pursued them and killed all but one who came back to the Tapirapé and reported that the Karajá were the abducters of the women. When, in the following year, the Karajá again undertook their trade journey to the Tapirapé, the latter apparently agreed to the transaction, but then fell upon the Karajá and killed several men. Since then all communication between the two tribes has ceased; the Karajá no longer journey to the trading place and the Tapirapé, too, have moved farther upstream.

C 648 With the northern Kayapó the Karajá likewise seem to live on a hostile footing. I did not hear any reports about former combats. But the antagonistic, rejecting attitude that my Karajá displayed toward the mission Kayapó in Conceição was striking.

/320 cont./

●648 Of course, it is not only the Karajá who abduct women from the enemy; they are exploited in the same manner by the latter.

727 /321/ Slain enemies are left lying. I was unable to find out anything about anthropophagy. Wounded fellow-tribesmen are brought back to the village and treated by the doctor. Captured women and children are used as work slaves; captured boys who do not wish to work are exposed, if they do not themselves run away. In both cases they probably face destruction.

The owner in question (their captor) benefits by the work of the war captives. In return, he gives them food and clothing.

727 Women war captives are also used as village prostitutes. In ex-
548 change for the payment of an arrow they are put at the disposal of the young men of the village as well as of other villages. A permanent claim is acquired by the payment of a net covering to the owner. At present the Karajá have only Tapirapé women as prostitutes; altogether I met only five such women and maidens among them, as well as two small boys. Šavajé women are also supposed to play this role occasionally; these are not abducted women, however, but women who, on trade expeditions, joined the Karajá or were banished because of offenses with them (?). One instance which I am able to explain to myself only in this manner occurred during my visit among the Šavajé, where an obviously pregnant Šavajé girl was handed over to my Karajá to be taken along to their villages.

622 The Karajá are led by chiefs (ĭdjāŏ, dērĭdŏ, ĭrĭ). As external insignia they wear the chin tattooing, their wives the large Thevetia neck ornament (see above /see pp. 110 and 122/). Otherwise they have no distinguishing mark of any kind; "one recognizes them by their dignified behavior," Kurišĭ said.

The duties of the chief are the following: He determines and supervises the work in the plantings, the mask festivals and the preparation for them (making the dance masks); he keeps order in the village, settles disputes, decides cases, and supports the poor, widows, and orphans. He determines the fishing and trade expeditions; he decides on expeditions of war. Moreover, he shelters strangers in his house and provides for them,

/341 cont./

What the Karaja say about the neighboring Indian tribes (1).

1. For their statements about Šavajé, Tapirapé, and Kayapó, see under these peoples /see pp. 310 and 336 with regard to the first two; the material dealing with the last-named people has not been translated/.

The Chavánte (kl̆ĩũz̆ã́, kũl̆iz̆ã́) live on the west bank, on the Rio das Mortes, on campo territory; between São José and Leopoldina they also come as far as the Araguaya. They are tall, have fat paunches and a light skin color. Old men wear beards; the hair is cut short in front, as among the Karajá, is worn hanging down very long in back and tied together with red string. The men tie up the penis in front with a black string; in the lower lip they wear small buttons of wood. A genipap painting on the chest is popular: a line from each armpit to the lower end of the breastbone. The Chavánte fish with poison cipo, and the Karajá maintained that they first learned this method of fishing from them. The Chavánte are a true campo people; they do not like to travel in the forest; they even burn off the campo, in order to be able to travel better. They transport their supplies in carrying baskets which are carried by the men. As for weapons, they carry lances, clubs, bows and arrows. The arrows are like those of the Karajá, but are regarded as ugly. One kind has points of tucum wood; these remain stuck in a wound and are broken off (whereas the bamboo blade points of the Karajá arrows may be pulled out, but they tear large holes, so that the wounded person bleeds to death). The feathers of the feathering are given their shape by burning. There are no poisoned arrows. The Chavánte are the enemies of the Karajá. They have already killed many Karajá, whereas the latter have killed only one Chavánte (2).

2. This hostile relationship dates from ancient times. As Fonseca reports (Rev. trim. 8, pp. 382-388), the Chavánte, who lived between

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Araguay and Tocantins, were in the habit of swimming across the Furo during the dry season and plundering the plantings of the Karajá. They needed only to blow the trumpets, and already the Karajá fled. As a result, the latter did not dare visit their plantings and hence suffered from lack of food. Fonseca, when the Chavánte had again broken into the plantings, undertook an expedition against them and surprised them; they fled, leaving behind their weapons and their plunder. The Karajá had held back in cowardly fashion, but now boasted about being the victors. This was the first time that the Chavánte had fled before them; until then, the opposite had always occurred. -- And it seems to be so still today.

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About the Cherênte (ĭnŏlōtŭ) I was able to obtain only the not very credible information that they eat the excrement of human beings, even their own, putting it into their mouths with a brush-like stick that has been beaten flat. Perhaps this is merely a story that has arisen from the hostility and conceit of the Karajá.

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/342/ The Canoeiros (tiăbĕză) (1) live on the east shore,

1. According to Cunha Mattos, the Canoeiros are the descendants of the Carijos, who were brought along from São Paulo as auxiliary troops and workmen by the discoverer of Goyaz, Bartholomão Bueno; they deserted in 1725, displaced the Chavánte, and settled in the high mountains between Maranhão, Santa Thereza, and Amaro Leite on the left bank of the Tocantins above Porto Real. They were supposed to be only 300 warriors strong, but were feared because of their brutality (Rev.

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1. (cont.)
trim., Vol. 37, pp. 370-379; Vol. 38, pp. 19 and 83). Castelnau mentions them often and localizes their territory more exactly (Vol. 2, p. 116). Dr. Couto de Magalhães (Viagem ao Araguaya) repeats the statements of Cunha Mattos and also gives a brief description and a vocabulary of their language.

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but also roam on Bananal Island from the mouth of the Rio das Mortes to the southern tip. All the columns of smoke sighted in this region on Bananal are attributed to them. According to an isolated statement, they are also supposed to occupy a village inland from Furo das Pedras, which is at constant war with the neighboring Šavajé. They are supposed to have a darker skin-color than the Karajá. Their hair is worn in the bowl-cut. The men wear beards and large wooden disks; according to another statement, wide lip-plugs of shell in the lower lip; the ears are pierced and hang far down. They are a true campo people who have no boats. Nor do they know how to fish. In the autumn they come to the Araguaya to hunt for turtle eggs on the sand-banks. In connection with this they probably meet Karajá, by whom they are greatly feared on account of their dangerous arrows. They are regarded as the strongest (most warlike) people on the Araguaya and now play the same role there that the Chavánte did at the end of the eighteenth century.

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The peoples of the Xingu region were completely unknown to the Karajá. When I showed them Steinen's pictures, they debated for a long time about the strange style of dress (unclothed men with the penis hanging far down, uluri of the women), as well as about all kinds of implements. Obviously they were seeing such things for the first time. Language samples, too, which I read to them, were foreign to them; only in the case of the Suyá words did they listen attentively and seem to find related sounds. Only one chief, Chico Cadete in Village 18, directly below the Tapirapé mouth, pretended to know the Suyá with their large

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819 648 lip-disks. He said one could get to them by way of the Tapirapé. When I asked for more details, he wrapped himself in silence. Perhaps through the Tapirapé he had obtained some knowledge of the tribes living to the west.

17. The Language.

126 [194] To make records of the language among the Karajá is very difficult, because these Indians speak their language, which is rich in nasal forms, most indistinctly. The women speak considerably more clearly than the men.

The words asked for were willingly said; the Indians were indefatigable in pronouncing them for me until I could repeat them correctly. For transcribing them I used the Meinhof transcription in Neumayer's /343/ Anleitung zu wissenschaftlichen Beobachtungen auf Reisen /Introduction to Scientific Observations on Journeys/, 3rd ed., page 484. Determining the strange diphthongs which are peculiar to the language was often difficult and is to be regarded as merely approximated.

I tried to obtain the same words in as many localities as possible. Thus, for the words of the south horde (S) I have 21 informants, for those of the north horde (N) 29. I did not obtain 192 all the words in both groups. Comparison shows that most words 184 are the same in both groups, but that a number of deviations also occur. In my opinion, however, these do not justify our assuming separate dialects, since they do not show any laws, and since it is not certain how many are due to misunderstanding. Some of [194] them are to be explained only by the omission of vowels in rapid speech, lighter or darker vowel formation, stronger emphasis of one or another character in the diphthongs (l or r in the case of ł, etc.). It is noteworthy that the words obtained in the village of José, who had migrated from the south horde to the north horde, still clearly show the greater relationship with the south horde, whereas those of Chief Korumaré, who had migrated into the interior of Bananal, are more closely linked with those of the

/404 cont./ center stripe. Their women also make pottery. Their language differs from that of the Karajá; the two peoples do not understand each other. The relationship between the Karajá and the Tapirapé seems to have been peaceful in former times. With iron goods the Karajá bartered for net coverings, bows, araras, stone lip-plugs, food, etc. The meeting place was a sandbank in the Rio Tapirapé, opposite a high steep bank, slightly below the place to which the Karajá ordinarily extend their annual fishing expeditions. The Karajá had taken advantage of this opportunity to abduct in secret the women and children in the places stripped of men. As has been mentioned above (p. 263), because of this there was finally a hostile clash between the two tribes about six or seven years ago; since then the Karajá avoid this spot, they no longer go so far upstream. The abducted women are used by the Karajá as slave women for work, as well as village prostitutes; the children are taken into the tribe. /Pl. 69 appears here./ /405/ /Ills. 262 and 263 appear here./

3. Observations in Karajá villages. In the villages of the Karajá I saw a total of two women, three maidens, and two boys from the Tapirapé. They were smaller and more delicate than /Ills. 264 and 265 appear here/ the Karajá. The women wore black incised tattooing on the chins and on the cheeks (see Ill. 262 a, b /see p. 339/). One girl was painted red on the face (Ill. 263).

In the way of objects that were supposed to come from the Tapirapé, I acquired the following in the Karajá villages near the Tapirapé mouth: the comb (kŭwăă; Pl. 69, Ill. 1); its method of construction is identical with that of the Karajá, but the very regular plaiting pattern is different from that of the Karajá. The spindle (Ill. 264) with the double-conical wax whorl does not differ in any way from those of the Karajá.

The club (ĭwŭră, Ill. 265) is identical in form with the round clubs of the Karajá. One side of the front half of the club is grooved and flanked on either side by a raised strip which bears groups of cross-lines. The cylinder on the handle has three grooves; the handle is grooved and likewise has two strips with cross-lines and depressions.

[TEXT CONTINUES ON P. 339]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

derelects, drifting for ages on the ocean of time. Physically, they have developed splendidly, and approach closely the completeness that the Creator has ordained for man; they are fine animals. Mentally, they have scarcely advanced one step, and they fall immeasurably below the standard of intellectual completeness that the Supreme Mind has beneficiently ordained that all mankind should strive to attain and to enjoy. Morally, or spiritually, they have not developed at all, but instead, have shrivelled fearfully, and every day they fail more and more of the glorious standard of perfect manhood and soul development that God, the Supreme Soul, has established, and ardently desires that all men should attain to, until they are almost infinitely removed from God. What a fearful *inis*-fortune it is that men should so utterly miss the prize of the high-calling of God.

For many of the facts herein presented regarding the Karayá tribe, of the Araguaya, I am indebted to that valuable work on South American Ethnology, *Beitrage zur Völkerkunde Brasiliens*, by Dr. Paul Ehrenreich.

The Brazilian government once maintained a school at Leopoldina to "civilize" the Karayá who live in several villages, or clusters of huts, scattered along the Araguaya a thousand miles. Much money was expended in this venture, but like many similar government enterprises, it ended without any desirable results having been achieved. Though a sincere effort may have been made to teach a few of the arts of civilization to these children of the wilds, yet the heart, or conscience, remained untouched by any elevating influences. Moreover, the moral influences that did exist, were positively bad, for the "civilization" that operated on these primitive people was immoral, degenerate. Therefore the savage pupils readily absorbed the vices of their teachers and examples, which were positive, but were not so apt to acquire their virtues, which were at best merely neutral. So they graduated from the school of "civilization" in a worse plight, morally and socially, than when they "matriculated."

To establish a school to "civilize" the children of the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

●648 forest, the course usually adopted, whether the work is done by "secular" agents, or by friars paid by the government, is to select a site within fifty or one hundred miles of the villages of the tribe, and erect the desired buildings. Then, when all is ready, the agents repair to the villages and try to secure a number of boys, either by making presents of knives and beads to the parents, or by kidnapping the children. This latter method was pursued with the Karayá, [593] for the parents refused to part with their children for any consideration. The friars are opposed to having the entire families of the Indians live near their schools. But, on the other hand, they do desire the mixed Portuguese speaking multitude—the ignorant, superstitious, immoral, rum-drinking people—called "the civilized ones," to "live at their feet." These people are more profitable to the friar than the Indians, for they give him much money to perform various priestly functions. But the primitive people have no money; nor have they learned to value these priestly services. Therefore, when the "school" is organized, the young savage, besides hearing the doctrine taught, has ample opportunity to see it exemplified.

122 I stayed with a private family at Leopoldina while waiting
000 to descend the river. In the meantime, I occupied myself going among the people, reading God's message to them and talking with them. I had many interesting and enjoyable experiences. I heard, long afterward, that the village blacksmith, with whom I had talked and left a Bible, was reading, or having it read to him daily, and was literally devouring it. It was the joy of his life. He would often exclaim with emotion as he listened to the reading. "Great is Jehovah!" Perhaps few who read these lines can understand the great worth of this Book to this sincere man in his declining years, dwelling at this remote, forsaken and forgotten spot, rarely reached by the fewest printed lines of any kind.

Another man, a visitor from up the river, was ill, and wished me to suggest a remedy for him. I thought that if he would forsake his vices, he would probably regain his

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

609 Many of them are painted black and red, and have their faces daubed
[302] with a thick layer of black soot; others wear upon their heads
[301] crowns made of beautiful feathers; while others again, have
[237] their hair braided and decorated with the brilliant crimson
[41] and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

131 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiõa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and

Brazil.

593 The husband does not eat with his family, but instead
[364] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
● 648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief divides his honors with his wife. Furthermore, the wife as
[962] well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
[861] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is practiced only when the husband demands it. Whenever a
586 couple cannot live together harmoniously, the husband is al-
587 lowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous